



GOD'S LOVE

MY CREED

THIS is my creed: To do some good,
To bear my ills without complaining,
To press on as a brave man should
For honors that are worth the gaining;
To seek no profits where I may,
By winning them, bring grief to others;
To do some service day by day
In helping on my toiling brothers.

This is my creed: To close my eyes
To little faults of those around me;
To strive to be when each day dies
Some better than the morning found me;
To ask for no unearned applause,
To cross no river until I reach it;
To see the merit of the cause
Before I follow those who preach it.

This is my creed: To try to shun
The sloughs in which the foolish wallow;
To lead where I may be the one
Whom weaker men should choose to follow.
To keep my standards always high,
To find my task and always do it;
This is my creed—I wish that I
Could learn to shape my action to it.

S. E. KISER

THE GROUND OF

EPH. 2:20

Vol. 24, No. 12

1 TIM. 3:15

May 20, 1933



Notes from The Editor



Y. P. E. EDITION

The Y. P. E. Edition for May will be run under date of May 27th. Those desiring a quantity of this issue please send your orders at once. The Y. P. E's. should do their best to help us increase the circulation on this special edition, due to the fact of the increased expenses in connection therewith, and it is for their benefit.

NOTICE

According to newspaper reports, business is brightening up over the country. Many men are finding employment again. We hope this is true, and we feel entitled to some of the benefit of any business improvement. Those who are indebted to the Publishing House, please do your best to take care of these accounts as early as possible as it is necessary from the standpoint of confidence and to the best interest of the business here.—Editor.

THE EVANGEL IN ROLLS

One church advised me that they were paying for their piano by selling the Evangel and applying the profit on same. There is no reason why any local church having a membership of any size could not sell regularly a good quantity, and to a good advantage, both in the interest of the local church and its needs as well as to the benefit of the paper itself. Other churches are using this method successfully. It will afford the paper at a remarkably low price to those who cannot spare \$1.50 for a subscription.

SALESMEN

The time has been when all the minister had to do was to preach and draw his tithes and offerings, but times are different now, and some ministers find that they have to make a living and in order to make ends meet have resorted to selling Bibles, good books and other Christian literature. Your members and community need such and it presents an opportunity of usefulness as well as profit to the pastor or evangelist who is willing to put forth a little effort. The Publishing House is willing to give the best possible terms and commission to ministers desiring to sell books or Bibles.

Under date of May 14 from Moscow by the Associated Press comes word that the soviet government has today announced the issuance of a three billion ruble loan to finance the beginning of a second five-year plan. Labeled "the loan of the first year of the second five-year plan," the issue, which matures within ten years, is said to be the largest single domestic offering in the history of the soviet union. The issuance of this loan increases the government financial indebtedness to its own population to a total of nine billion rubles since the first start of the first five-year plan. How are we to interpret

this measure? Are we to understand that a government who is making the wealth of its country its capital and then is borrowing from the peasants is on a safe basis? If the soviet government ever operates one hundred per cent on a state basis, will this loan be paid back? Certainly not. Is not such cause for loans an admission on the part of the Russian government that their state system is not working so well as they claim it is? and certainly it is known that there is much starvation throughout Russia in many places. This is chronic.

CLASH BETWEEN FASCIST AND NAZIS

Vienna, A.P. Several persons were wounded by gunfire and injured in rock fights tonight in clashes between the fascist heimwehr (home guard) and Austrian nazis and socialists. The latter are themselves bitter foes.

About five hundred and thirty persons were arrested. About four hundred were arrested for booing and cat-calling during the parade through the city of forty thousand heimwehren from all parts of the country. A number of windows were broken during the fights.

MINISTERS' HANDBOOK

We have received the covers for the Ministers' Handbook. What orders we now have on hand will be shipped out immediately. We can fill orders by return mail. This work will have to be seen to be appreciated, and is a work that every minister needs. It contains one hundred and seventy-six pages, is bound in genuine leather, stamped in pure gold, will last a lifetime, priced at \$1.25. Order of the Church of God Publishing House, Cleveland, Tenn.

CROWNING CHURCH OF GOD SONGS

Place your order for a quantity such as you may need of the Crowning Church of God Songs. This little book you will find has many songs suitable for both pastoral praise and the evangelistic meeting. The price is extremely low at 20c per copy, \$2.00 per dozen, \$15.00 per hundred. Order of Church of God Publishing House, Cleveland, Tenn.

NOTICES

NOTICE TO TREASURERS OF LOCAL CHURCHES

We are overstocked with stamps in our department, and we will appreciate it very much if those sending tithes, missions, etc. would kindly send money orders or checks. If the tithes are very small, you may send large stamps, 5c or 10c or even larger, as they are more readily used than the smaller stamps. Please remember that you are allowed

to deduct all mailing costs from the tithes.—Gen. Sec.—Treas.

We are looking forward to our revival which we expect to start May 20. We ask that you will pray much for the enemy is against us and has been all the way thru but I think we have things arranged for a revival now. It seemed that every way I started the devil headed me off but I kept praying and trying until I think I have a place secured for all summer, and truly I would like to have three or four revivals this summer. Please pray for God to bless. The revival will be conducted by Brother and Sister Morgan of Mobeetle, Tex.—Your brother, J. R. Clement, Memphis, Texas.

TO WHOM IT MAY CONCERN

Sometime last summer a dissatisfaction arose at Ft. Lauderdale, Fla., coming out of some accusations stating that Brother J. B. Ellis was teaching some things contrary to the doctrine of the Church. This matter was taken up by the State Board of Florida, Brother R. P. Johnson being present to represent the General Overseer, and all such things as pertained to the local misunderstandings were settled by this Board, and satisfactory adjustment was made and the remainder was referred to the Council. The prosecuting parties appealed the part that was referred to the Council to the Board of Supreme Judges, but at the beginning of the Assembly, the Board of Supreme Judges was repealed, and all questions pertaining to this appeal and dissatisfaction was taken up by the Twelve and Seventy Elders and a satisfactory agreement in regard to doctrine was reached in this Council. Therefore, all these questions were settled satisfactorily and we wish to express to the Church at large that Brother J. B. Ellis is in good standing and there are no complaints against him. We trust that if there are any feelings against him they will be eliminated, and he will be received with love and brotherly kindness.—S. W. Latimer, General Overseer.

The western district conventions for the state of Texas will convene as follows:

Electra district convention will convene at Electra June 2-4. Churches: Iowa Park, Wichita Falls, Burkburnett, Henrietta.

Mobeetle district convention will convene at Mobeetle June 9-11. Churches: Shamrock, Wheeler, Amorilla.

Brownfield district convention will convene at Brownfield June 16-18. Churches: Lubbock, Slaton.

Abilene district convention will convene at Big Springs June 23-25. Churches: Abilene, Sweetwater, Colorado.—Humbly, J. C. Coats, overseer, Box 285, Weatherford, Tex.

The Church of God at Baxley, Ga. wishes to know the spiritual condition of Sisters Gertrude Viney, Mary Viney, Ernie Mae Jenkins, Nora Haddon, Louise Beckworth, Eva Howell, Brother and Sis-
(Continued on page 15)



The Decalog or The Two Covenants

By PAUL H. WALKER

I FEEL impressed at this time to write to the readers of the Evangel on the all important subject, "The Law." Many are confused in these days regarding the old and new covenants. The results are that many are living in bondage to a dead letter rather than after the power of an endless life. I am not writing this article in defence of the Bible, as I feel that the Bible needs no defence, but I am standing in defence of a lot of people who are hungry for the truth. The Bible has stood for ages and will stand for ever. Man here is a transient being, therefore he needs the truth and truth is that which binds all the virtues and graces of God together. I wish to further state that I have no ax to grind with any one but I shall be plain in my interpretation of the scriptures.

We will base our subject on the scripture found in Hebrews 8:6-10, 13. "But now he hath obtained a more excellent ministry, by how much also he is the mediator of a BETTER COVENANT, which was established upon better promises. For if the FIRST COVENANT had been faultless, then should no place have been sought for the SECOND. For finding fault with them (Israel), he saith, Behold the days come, saith the Lord, when I will make a NEW COVENANT with the house of Israel and with the house of Judah. Not according to the COVENANT that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my COVENANT, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my LAWS into their MIND, and write them in their hearts: and I will be to them a God, and they shall be to me a people: In that he saith, A NEW COVENANT, he hath made the FIRST OLD. Now that which decayeth and waxeth OLD is ready to vanish away."

It is very plain that the foregoing scripture declares two COVENANTS. V. six days, "A better COVENANT." Verse seven says the first COVENANT was FAULTY, therefore a need for the SECOND. Verse eight says, "I make a NEW COVENANT." Verse nine says the

NEW COVENANT is not like the OLD COVENANT Israel had when God led them out of Egypt. Verse ten says, "I will put my LAWS in their HEARTS." Paul says, "Write them not with pen and ink on tables of stones, but on the fleshly tables of the heart by the Spirit of God." Verse thirteen says He made a NEW COVENANT and the OLD VANISHETH AWAY. No plainer truth could have ever been written.

THE OLD COVENANT IS THE COMMANDMENTS

The above topic will no doubt be protested by many, but if the Ten Commandments are binding in the New Testament dispensation, then they are not the old covenant. We might ask the question, Who established the new covenant? The answer would be, Jesus. I will further ask, Were not the Ten Commandments binding in the Old Testament dispensation? Surely they were. Then Jesus did not establish something new but that which had already been established for years. Therefore, we could not correctly say two covenants. But the Bible plainly teaches two covenants. In Deut. 4:13, "He declared unto you his covenant, which he commanded you to perform, even TEN COMMANDMENTS; and he wrote them upon two TABLES OF STONE." This clearly states that the Ten Commandments (Decalog) are the old covenant. Deut. 9:9, "When I was going up into the mount to receive the tables of stone, even the tables of the COVENANT which the Lord made with you." Verse eleven, "The Lord gave me the two tables of stone, even the tables of THE COVENANT,"—another scripture proving the Decalog to be the old covenant.

Dear readers, you may say that the Ten Commandments were not the old covenant but that the old covenant was a sacrificial law. We will weigh this with 1 Kings 8:21, "The ark where is the covenant of the Lord which he made with our fathers WHEN HE BROUGHT THEM OUT OF THE LAND OF EGYPT." Compare this last clause with Heb. 8:8,9, "For finding fault with them (Israel) he saith, Behold the days come, saith the Lord,

when I will make a NEW COVENANT with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." What was the covenant that He made with them when He took them out of the land of Egypt? 1 Kings 8:21 tells us it was the covenant that was in the ark. Tell me what covenant was in the ark. 1 Kings 8:9 tells us there was nothing in the ark save the two tables of stone. What was on those tables of stone? THE TEN COMMANDMENTS. What did Paul say happened to that covenant in Heb. 8:13? He said "it waxed old, and is ready to vanish away." Does not this prove the fact beyond all reasonable doubt that the covenant made with the fathers was the TEN COMMANDMENTS? Surely! In Heb. 9:4 Paul verifies the statement of Moses that the ark of the covenant contained the TABLES OF THE COVENANT. Nothing could be plainer than the fact that the old covenant is the Ten Commandments. Eight clear texts declare that fact.

I shall next prove that breaking any one of the Ten Commandments was called breaking the covenant. Deut. 29:25, 26 says, "They broke my covenant when they went and served other gods and worshipped them." The covenant says, "Thou shalt not have any other gods before me." Deut. 31:16 shows that they broke the covenant when they transgressed one of the Ten Commandments. Judges 2:19, 20; Josh. 23:16; 1 Kings 11:9-11; Jer. 11:10; 22:9. Here we have seven texts which declare that by the children of Israel breaking the first commandment of the Decalog they broke, forsook and transgressed God's covenant. This proves beyond question that the Decalog was the FIRST COVENANT. For the Lord had made a covenant and charged them saying, "Ye shall not fear other gods nor bow yourselves to them, nor serve them," 2 Kings 17:35. Again in 2 Kings 17:15, 16 we read that they made molten images and worshipped them, and by so doing rejected His covenant that He made with THEIR FATHERS. So by breaking the second commandment of the Decalog they rejected His covenant. "Lest ye forget the

covenant of the Lord and make you graven images or the likeness of anything," Deut. 4:23. On account of Israel stealing and coveting thru breaking the eighth and tenth commandments of the Decalog, God said Israel had sinned and "they have also transgressed my covenant." 1 Kings 19:9, 10. Surely the twenty-four foregoing texts are sufficient to prove that the Ten Commandments were the first covenant, THE ONE FROM SINAI. It must be a desperate case that will cause people to reject these plain statements of the Bible and look elsewhere for the covenant. Therefore, it is fixed and settled by all the quotations, and the concurrence of all the other scriptures, that the Sinai covenant embraced the ten words of the tables of stone. We might call your attention to the fact that the Sabbath was in this covenant. Therefore, every time the Word of God declares that the covenant delivered on Sinai is abolished, it asserts the abrogation of the seventh day Sabbath.

THE OLD LAW WAS SEALED WITH BLOOD

Ex. 24:7, 8, "And he took the book of the covenant and read in the audience of the people and they said, All that the Lord has said will we do, and be obedient. And Moses took the blood and sprinkled it upon the people and said, Behold the blood of the covenant which the Lord made with you concerning all these things." There is no such thing as two laws, moral and ceremonial. They were all one law jointly together. What did the book of the law contain? It contained all the five books of Moses, and in these books are the Ten Commandments and their appendages. Thus 2 Kings 14:6 says, "It is written in the book of the law of Moses," and then quotes Deut. 24:16 as the Book of the Law. 2 Chr. 35:12 says, "It is written in the book of Moses," and refers to Lev. 3:3. In Ezra 6:18 we read, "It is written in the book of Moses," which refers to Num. 3:6. Josh. 8:31 quotes Exod. 20:25, "That which is written in the book of the LAW." 1 Cor. 14:34 refers to Gen. 3:16 as THE LAW. This settles beyond question that the Book of the Law deposited in the side of the ark was the five books of Moses.

The Book of the Law, Adventists say, is purely ceremonial. It is their ceremonial law. Yet that book contains scores of precepts as purely moral as any in the Decalog. Notice a few precepts contained in the Book of the Law: "Thou shalt not vex a stranger. Ye shall not afflict any widow or fatherless child," Ex. 22:21, 22. "Thou shalt not follow a multitude to do evil," Exod. 23:2. "Ye shall be holy. Thou shalt not go up and down as a talebearer among thy people. Thou shalt not avenge nor bear any grudge against the children of thy people, BUT THOU SHALT LOVE THY NEIGHBOR AS THYSELF," Lev. 19:2, 16, 18. "Thou shalt be perfect." "Thou shalt not respect persons," Deut. 16:19; 18:13. These are but a few of the moral precepts not

found in the tables of stone, but in the Book of the Law. Are all these supposed to be classed ceremonial because God did not write them upon a stone but in the Book of the Law, as He gave them to Moses? No! Then the nature of a precept was not determined by the way it was given. God gave them all at different times as it pleased Him. THE LAW embraces the WHOLE LAW. Gal. 5:3, "For I testify again to every man that is circumcised that he is debtor to do the WHOLE LAW." Of course in that LAW some precepts refer to moral duties, others to civil, and others to ceremonial; but all are only different parts of the same law, called as a whole THE LAW.

Dear reader, I wish to call your attention to a few passages of New Testament scripture. In John 1:17 we read that the law was given by Moses, but grace and truth came by Jesus Christ. We have scripturally proven the fact that the Ten Commandments and the ceremonial law were in force during the Old Testament dispensation, and were most certainly called the old or first covenant, and God used Moses as an instrument of bringing to Israel THE LAW. Moses was a type of Christ. God used His Son as an instrument to bring to the people of this present dispensation GRACE and TRUTH.

Turn with me again to Gal. 4:9, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak beggarly elements, whereunto ye desire again to be in bondage?" Why did Paul ask such a question? Because his own converts were going back under the bondage of the law. Note V. 21, "Tell me, ye that desire to be under the law, do ye not hear the law?" Dear reader, that law was an allegory of better things to come, for it is written, "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh, but he of the freewoman was by promise." Which things are an allegory: for these are the two covenants; one from the mount Sinai (Decalog), which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (They are under the law.) But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barrest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are children of the promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit (LAW vs. GRACE), even so it is now. Nevertheless what saith the scripture? (Look to Sinai for salvation? Nay, verily, Look to Calvary.) Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

Dear reader, was it the preaching of

the law that brought you to Jesus, or was it grace and truth as revealed from the cross as is in Jesus? Surely, it was the preaching of Jesus that showed you your need of Him. If you are a lawkeeper from the standpoint of the Decalog, then on that is built your confession of faith. I ask you, Can you quote to us the Ten Commandments? Ninety per cent of the confessed lawkeepers do not even know the Ten Commandments. This ought to be sufficient proof of the fallacy of their doctrine. Paul tells us in Rom. 8:3 that the law was weak thru the flesh, so God sent His own Son in the likeness of sinful flesh and for sin condemned sin 'n the flesh; that the righteousness (or purpose) of the law might be fulfilled in us who walk after the Spirit. To find the life of spirituality you will have to go elsewhere than the Decalog. Grace and truth came by Jesus Christ. In Heb. 7:11-16 we find that perfection did not come by the Levitical priesthood or the law, but the priesthood was changed and the law was changed. Jesus became the High Priest of a BETTER COVENANT. In the 18th verse we find that there was a disannulling of the commandment because of its weakness and unprofitableness. "For the law made nothing perfect, but the bringing in of a better hope did, which hope we have in Christ, an anchor of the soul, sure and steadfast, which entereth in within the veil."

What did Jesus say about the law? I further ask, Did He have a right to change the law? And if so, did He? Let us examine the scripture. Jesus said, "The law saith, Thou shalt not kill, but I SAY UNTO YOU, If ye hate your brother, you are a murderer already in your heart." What happens to the old law here? It fades out, it is a mere shadow. Jesus said, "The law saith, Thou shalt not commit adultery, but I say unto you, Whosoever looketh on a woman to lust after her committeth adultery already in his heart." This is positive proof that Jesus changed and magnified the law until, in order for us to carry out the purpose of God, we must have a divine operation performed on our hearts. In 1 Cor. 9:20-22 Paul says, "Unto the Jews I became a Jew that I might gain the Jews, to them that are under the law as under the law that I might gain them that are under the law. (Advents tell us in order to get under the law we must break the law. I ask, Was Paul a violator of the Ten Commandments or did he offer sacrifices as the Jews did in order that he might gain the Jew? Certainly not. The life that he had within him did not allow him to commit murder, etc., but he carried to the Jews the gospel of Jesus Christ.) To them that are without the law (being not without the law to God, but under the law to Christ) as without the law that I might gain them that are without the law." Paul told the lawkeepers to come to Christ, and he told the Gentiles that had no law to come to Christ. In the ministry of Paul, Christ Jesus was all and in all. Paul did not say,

Law within me the hope of glory, but CHRIST within me the hope of glory.

When Jesus was asked which was the greatest commandment in the LAW He answered and said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Was this commandment taken out of the Decalog? No, but out of the ceremonial law. This ought to be proof enough to show that Jesus recognized both the ceremonial and moral law as the whole law. Thus he answered out of the ceremonial law. It is true that as we stated before, Jesus came to carry the purpose of the law because of the weakness of the law. But the law upon which we build our eternal hopes, is a perfect law of liberty which is in Christ. The grace of God

which bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lust, we should live righteously, soberly and godly in this present evil world. We can turn to Rom. 12:1-3 and find some more of the commandments of God as in the new covenant; also Galatians fifth chapter. Another New Testament commandment is, when God spoke out of heaven He said, "This is my beloved Son, HEAR YE HIM." The scriptures teach that the Old Testament law was a schoolmaster to bring us to Christ, not into Christ but up to the time of the establishment of the new covenant upon better promises, providing a better hope, a better sacrifice, better substance, better resurrection, better things, and a better country.

will come the world's last dictator. While all these changes just mentioned above have happened in the last sixty years, never before in the history of the human race has there been so much unrest among the nations of the world. The Russian government thru its communistic agencies is seeking to overthrow the other governments of the world. Germany is again clamoring for a new government and with general dissatisfaction existing the outlook is anything but permanent. The League of Nations has changed its policies so often since the organization, and only a few years have passed, that it would remind one of buying a spring hat.

From the picture of miry clay we will have to deduct that there can never be proper governments until the Prince of Peace mounts the Davidic throne and establishes His reign. Such is next in design as the period referred to in the miry clay itself. We have in Daniel's image five natural changes, beginning first with gold and representing Babylon, continuing with silver representing Medo-Persia, then to brass characteristic of Greece, the legs of iron represents the prophetic dominancy of the Roman kingdom itself, which finally apostatizes into the unstable conditions mentioned in the feet, part of iron and part of clay. It is certain, however, that this image still stands waiting one crushing blow from a stone cut out of the mountain without hands. This stone Daniel tells us smote the image upon the feet. All reputable commenters are agreed that this stone represents the kingdom of the Lord Jesus Christ established upon earth. One would think of a stone starting from the top of some lofty mountain, crushing down the mountain side, bounding and rebounding, gathering speed with each stroke until finally it dashes itself against the image representing the governments of the world. While men criticize the possibility of Jesus coming again, and while it is true there is much decay within religious circles and activities, it is all the more certain that as time swiftly passes the stone kingdom of Jesus Christ is rushing to its appointed time and place. The bankrupt kingdoms of this world are fast preparing to surrender to His reign. The organization of business enterprises is directing itself into one gigantic commercial structure preparing itself for the coming world dictator. The greatest statesmen, both of America and European countries, confess frankly that they are alarmed. The world is crying for a super-man that can head the nations and restore business and put the world in proper relation one part with another. The selfishness of nations and extravagance in government is forcing them into a position of unfavorable relation with each other.

UNEMPLOYMENT

The unrest and unemployment among practically all nations, is little less than intolerable. Such conditions are forcing the subjects of various governments to favor rebellion and revolt. It is estimated that well over thirty millions of peo-

Trembling Nations

By E. C. CLARK, Editor

(Second Series)

THEY shall mingle themselves with the seed of men, but they shall not cleave one unto another." Dr. Keith observes that, "The sovereigns of the different kingdoms into which the Roman empire was divided, after being broken down, have been perpetually contracting marriage alliances with each other; but notwithstanding this seeming bond of union, they have not united or adhered together." The great division began in the Grecian kingdom as signified by the two legs of the image, and representing the Eastern and Western kingdoms or arms of the Roman Catholic and Greek Catholic churches; and continues to change and break themselves further apart. H. Gausen has regarded the effort to "mingle themselves together" as the union of state and church. This however, does not help matters as the state and church are broken apart today, not only in Italy, but more especially is Catholicism being denounced and rejected in other kingdoms of the world.

MIRY CLAY

Daniel has mentioned the division of the Roman kingdom as a mixture of "miry clay." When we thus think, we catch a glimpse of humanity very different from the former Roman kingdom, "broken in pieces and bruised" in its unity of power. We think in terms of a people that is pliable and easily molded by divers influences and public will. Let us again think that after it is moulded it will not even bear up in contact form. If we are to think of the image as built out of burned brick or clay, for the purpose of constructing such an image, we are none the less endangered so far as vital unity is concerned; for such is all the more ready to break to pieces after it has crystalized in the fires of public discrimination and selfishness. We have these two characters among the nations of today; the "miry clay" will not cleave together nor will the image stand

the test because of its brittle nature if it is burned.

TWICE BROKEN ASUNDER

The nations that were broken asunder, Machiavelli, the Roman historian, specifies by name the ten Gothic kingdoms into which, like the ten toes of the feet of the Roman empire was divided: the Heruli-Thuringi, the Ostrogoths the Lombards, the Franks, the Burgundians, the Visigoths, the Sueves and Alans, the Vandals, the Huns, and the Saxons. If this was a breaking asunder of what was typically the "toes and feet" of the Roman empire, have they not again been broken asunder in later years.

Would it not seem unreasonable to think, as is usually contended, that the Roman kingdom divided A.D. 362 between Valentinian Valenes. The western division being overthrown by Odoaker, the barbarian invader, reducing it to a state of iron and clay it seems to me that this was not the fulfillment of the division represented by the toes of the image. Miry clay of the feet is more properly shown in a remoteness of time toward the end of the age and would be best illustrated in the overthrow of older forms of government and the institution of new ones, toward the end of the age. There is not a better picture of miry clay than the fact of the following nations that have organized themselves into some form of a republic, and controlled by politicians and popular vote. In the last sixty years we have France 1871, Brazil 1889, China 1912, Russia 1917, Germany 1919, Turkey 1922, Greece 1924, Spain lost its islands to the United States. The Irish Free State broke away from Great Britain. Egypt likewise, seeking independence from Great Britain 1922. India's rising national tide, and other small free states were created after the World War. These produced one of the greatest and, perhaps most schismatical changes in European governments.

It must be remembered that out from among this iron and clay or miry clay

ple are thrown out of employment in a few leading countries. God's command was that "In the sweat of thy face shalt thou eat bread." With such vast multitudes idle, vice, robbery, theft, and murder are each daily increasing.

If the kingdoms of this world are to survive the tax burdens, the present lack of harmony and confidence in each other, it must come by a turning back to God. If not, then the inevitable must come, and the picture of the smitten image testifies to the fact that it will come, in that form of an irremedial blow "of the smiting stone" kingdom of the Lord Jesus Christ, which will fill the whole

earth. Daniel is careful to tell us that the iron, the clay, the brass, the silver, and the gold, were broken to pieces together and became like the chaff of the summer threshing floors and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This event cannot lie far distant in the future. God help us to "gird up the loins of our minds and hope unto the end" for the salvation of Jesus Christ that shall be revealed at His coming.

(To be continued)

State Assembly Work

By S. W. LATIMER, Gen. Overseer

THE state assembly of Maryland convened April 5-9 at Crisfield, Md. Brother D. G. Phillips secured the Armory with a seating capacity of possibly a thousand people, and cooking equipment and dining room in the basement. Delegates from Delaware, Maine, and Ohio visited this assembly. It was one of the most successful assemblies I have visited in years. Most all the preachers in Maryland were present, with a good representation from each church. The preaching was extra good. The churches' reports showed an increase. The singing was extra good and God's power was manifested in a wonderful way. Brother Phillips is a good leader. One feature of this assembly was that everybody present was served three meals a day free of charge. The donations from the city bakery, fish houses, and members and friends over the state were ample to supply provisions for every meal. The good women of the church did the cooking. The men served as waiters and dish washers. This shows the power of faith and will. I believe if our people would have more faith and be more determined, we could make it possible for most every one to visit these conventions, and care for them without so much expense. God set His approval on this assembly in a wonderful way. I am sure it was a great uplift to the state of Maryland.

On April 17 we visited the colored work in Florida. This is always a glorious occasion and the colored folks were there with the presence and power of God to aid them. There wasn't an unpleasant thing during their whole assembly. Brother Curry handles his people well and has proved himself a great leader. He had the cooperation of all the ministers, and especially the bishops and their counsellors. I was made to feel that the colored work is on a sure foundation and that God will lead them to the end. They received many good messages and interpretations encouraging them to go forward and be faithful until Jesus comes.

I also had the pleasure of visiting Brother Tidwell and his work in Jacksonville. God is wonderfully blessing

Brother Tidwell and they are soon to build them a new concrete church.

From Jacksonville we visited Waycross, Ga. and had the pleasure of talking to them one evening. We were entertained in the home of Brother and Sister Crews who did everything possible to make us comfortable.

We next visited Alma, Ga. and met Brother R. P. Johnson and many of the South Georgia ministers. In fact almost the entire body of South Georgia ministers was present. This was a wonderful meeting. The house was crowded to its capacity and many were turned away at the evening services.

From this place we visited Atlanta. The church there is on the upward move. The congregation is much larger than usual and the interest is increasing.

From Atlanta we visited Crane Eater, near Calhoun, Ga. This was indeed a glorious occasion. In the midst of a busy farming section there was a large attendance at this ministers' meeting. The house was packed in the daytime and many were on the outside. This was presided over by Brother R. P. Johnson. One feature of these two Georgia meetings impressed me very much. Every minister who was able and had not paid his \$5.00 assessment, pledged himself to pay it within sixty days. For all those who were not able and did not think it would be possible for them to raise their \$5.00, a collection was taken and enough cash and subscriptions were given to cover each one's assessment. I only wish that all the states would take up this question among their ministers, and where it is impossible for a minister to pay his \$5.00 his congregation should make this up for him.

Our next assembly convened at Erwin, N. C. They have a large tabernacle there that will seat possibly a thousand people. This place was full in daytime and at night many could not get in. Brother Stephens is a wonderful leader. Many features of this assembly were an improvement over the average assembly. Quartet No. 2 from South Carolina, was there and believe me, they certainly did some good

singing. Brother Whittington, Brother Tharp, and quite a few pianists and singers from South Carolina were in attendance. The assembly went by leaps and bounds, accompanied by the power of the Holy Ghost. North Carolina is on the upward move. There were representatives from every district in the state. Every minister was present, with a few exceptions.

The people in most every state I have visited so far are taking on new life. God's power and Spirit is working mightily with them and we are looking for the soon return of our Lord.

"OLD FASHIONED" MEETING AT CARLSBAD, N. MEX.

On March 1st Sister Annie L. Bremser and the writer of this article went to Carlsbad, N. Mex. to conduct a revival there. Brother M. E. Drake had already started the meeting four nights before as we were engaged in helping in a battle at Hobbs, N. Mex. We launched a battle against sin and Satan with our hands in the nail scarred hands of our Christ and He gave us wonderful victory. At the beginning of the meeting Sister Annie sang "The Old-Fashioned Meeting" and told us that it was something that used to happen often in our grandmothers' day, but something that we of this generation seldom ever witnessed. But we knew that prayer was (and is) the key to the kingdom so we began turning that old key and the Father unlocked for us the glories of heaven and gave us a real "old-fashioned" meeting. The love, unity and fellowship which prevailed among the saints throughout the meeting made our hearts glad. Truly great grace was upon us all and we were made to sit and shout and dance together in heavenly places.

Brother Robert Nolan and his party came from Hobbs the next week and their help was certainly enjoyed and appreciated by all. Sisters Edna Lyons and Ruth Johnson brought us the Gospel in many beautiful, soul-inspiring songs. Pray that God will help this party of workers to be faithful and will bless their efforts by giving them many souls for their labors.

The revival continued five weeks. There were twenty-two saved, twenty sanctified, twenty filled with the Holy Ghost, sixteen baptized in water and sixteen added to the Church of God. There was a good interest manifested: The town was stirred and the crowds were so immense the house would not hold them. The Church of God is moving on for God in New Mexico. There is a revival in progress at Jal, also at Artesia and Hot Springs, N. Mex. at the present time and many more open doors. We hope to be back on the battle field again within the next few days and by the help of the Lord and by His cooperating with our good state overseer, Brother M. E. Drake, and other good workers in the state we hope to accomplish much for God and His Church which we love so well. We covet your prayers.—A laborer together with God, Miss Juanita Kimmel, Gen. Del., Hobbs, New Mexico.

The Dog River and Baalbek

By E. L. SIMMONS

Aug. 16—Beyrout, Syria,
population 140,000

WE had a very nice night's rest at the hotel Continental, and the morning meal was very good for Syria, though I think there are no people on earth who eat so much for breakfast as Americans. That day was another beautiful one and we were soon in our cars and on our way to the famous Dog river.

Our road led us east from Beyrout for a few miles thru beautiful scenery with landscapes of luxurious growth on either side, for the plain is well watered and fertile. After a few miles our road turns north and to our left we get a fine view of the city we have just left, while on the right the majestic Lebanon mountains rise to their sublime heights, with the snow-covered peak of old Sounin in the background. Presently we pass the village of El-Jdeideh and cross the "River of Death" (Nahr El-Mot). I have not been able to find out just why this river is so-called, but the waters must not be bad, coming out of the mountains as they do, and it is only a short distance farther to the Nahr Autelias where the Beyrout waterworks are located.

Then to the north of Dog River, known to the Romans as Lycus Flumen; tradition relates that a large, wolfish monster was once left chained there by some demon or god and that when whipped by the violent storms that swept this coast his howlings could be heard to the island of Cyprus. This monster was probably the winged bull of Assyria that stood on a pedestal on the cliff above the river. This statue was seen in 1697 by Henry Mandrell who writes, "In an hour spent on a very rugged way, close by the sea, we came to the river Lycus, called also, sometimes, Caius, and by the Turks at this day, Nahr Kelp. It derives its name from an idol in the form of a wolf or dog which was worshipped, and is said to have pronounced oracles, at this place." A rock was pointed out to us as this dog lying heels up in the bottom of the river. The Arabs, tho' for many years afraid, finally raised courage and went up to the monster and finding it to be only a statue broke it from the pedestal and threw it in the river.

This river rises in the Sounin mountains and rushes romantically thru a gorge between bold mountains of the Lebanon, finally emptying its clear waters into the Mediterranean Sea just below the old Roman road. It was thru this gorge that the ancient world passed. Here Sennacherib and Shalmanezar, kings of Assyria, with their great armies, and the proud hosts of Phoenicia, Persia, Egypt, Babylonia, Greece, Rome, and Western Europe, have marched. These great kings and their generals left monuments of their victories in the form of tablets carved out in the rock cliffs, tell-

ing of their achievements, and several of them have the likeness of their kings carved on them. There are nine such tablets to be seen today and it is from these markings that much of our ancient history is gathered. A trip to Dog river is certainly one of the outstanding features of a tour thru Syria.

After returning to Beyrout for luncheon we visited the bazaars and bought helmets, then began our trip to Baalbek. It was very warm in the city, and even as we went thru the plain toward Lebanon, it was too warm for coats, but we had not gone more than half way up those historic mountains before we donned our coats and before we had reached the top our overcoat would not have been at all uncomfortable. Right in the top of these mountains is a delightful summer resort—"Ain Sofar"—where the aristocrats of Beyrout spend the summer, and a beautiful place it is, in full view of Sounin, and surrounded by beautiful orchards and vineyards. At one or two places we stopped at wonderful springs shaded by large trees. These pour forth voluminous streams clear and cold from rock cliffs, such as we could picture coming from the rock which was smitten by Moses.

To the right of the road after leaving Ain Sofar, we have a good view of Jebel El Baruch with an altitude of 8,000 feet. On its slopes are a few of the famous "cedars of Lebanon," of which Solomon built the Temple at Jerusalem. These massive trees which at one time adorned the mountains throughout the Lebanon range, have become almost extinct. To the north approximately twenty-five miles there is a well preserved forest of about four hundred trees, the largest of these being about forty-seven feet in circumference. These trees are surrounded by a wall to insure protection.

We are reminded just here that these mountains are the home of the Druses, a tribe of Arabian stock, with a secret religion. Unlike other secret societies whose secrets sometimes leak out, the Druses have been able to keep their religion a secret for many centuries. In time past they have been a very cruel and ferocious people who seemed to believe that their religion justified murder and theft upon any except their own clan. They have had some powerful leaders and at one time ruled Zidon, but now are confined to the Lebanon mountains.

Coming down out of the mountains we beheld what seemed to be the Garden of Eden. Surely Eden could not have been much more beautiful, especially at a distance. This vast plain between the Lebanon and Anti-Lebanon mountains is called the Bek'a or plain of Co-El-Syria. It is well watered by the river Leontes, and as we turned north we traversed this old plain which Abraham trod as he came from Charan. The plain is now well covered with mulberry groves, vineyards,

and farms.

Just before we reached Baalbek our car refused to turn another wheel and we had to wait for one of the others to return for us and take us to the Grand Palmyra hotel for a delicious repast of Syrian mutton. That is, it was delicious if any one likes mutton. After dinner we went out to the roof of the building for a view of the little town as seen by night. The moon was shedding forth its silvery light from a perfectly cloudless sky and the gentle night breeze was very refreshing. Immediately before us, silhouetted against the western sky, lay the vast ruins of the ancient temples of Baalbek, which makes it a popular place for tourists to include in their itinerary. In all, it was a perfectly wonderful picture such as no artist could ever hope to duplicate. BAALBEK POPULATION ABOUT 5000

Another good night's rest and we were off in our cars to visit the famous spring from which Baalbek gets its water supply. Running thru the narrow streets of the little town we came in about ten minutes to its source. We were amazed at the size for instead of a small mountain spring there issued forth from under the Anti-Lebanon a great volume of water as clear as crystal. The stream divides presently then comes together again forming an island containing about one half acre of land beautiful with trees and shrubbery. I have no words at my command to express my feelings while there. I thought, "If I had my family, I would be glad to settle down here for life, a missionary in Baalbek."

We went from the spring which forms the Orontes river to the massive ruins, and tho' a long description might become tedious or monotonous to the reader, we must let you take a little trip with us to this great monument of antiquity. We were told that Baalbek was the ancient seat of worship of the Babylonian sun god and that the first temple was built by the Phoenicians. Some claim that it was built by Solomon for his wife who was Pharaoh's daughter and a worshiper of the Egyptian sun god. To this later tradition the natives, both Jews and Christians, hold. It is hard to locate it in the Bible as it contains so many names of places of which Baal is a part. Dr. Alouf who has spent most of his life in the little city in study of its origin and of the building of its temples, thinks it to be none other than Baalath the frontier city of Solomon. But let us explore the ruins.

Coming thru a beautiful garden of fruit trees we enter the Acropolis by means of a large stairway built in 1905, the old incline having been destroyed in past ages. The Acropolis is a large artificial hill or platform 380 feet long and 400 feet wide. This massive base has large streets or arcades going thru it both ways and it was here that the camels were parked by eager worshipers who came many miles to worship at the shrine of Baal. It was no doubt also used as a place to keep the hundreds of sheep and cattle that were brought for sacrifice. In this Acropolis there are two stones sixty-five feet long, fourteen feet

wide and fourteen feet thick. These were brought more than a mile from the quarries where lies a quarried stone of the same dimensions, only three feet longer. How these stones were transported no one knows, to say nothing of being placed in the Acropolis.

The remains of two great structures; viz., the great temple of the sun and the temple of Jupiter, practically cover the Acropolis. As we pass thru the Propylea we find an interesting inscription, the translation of which is, "To the great gods of Heliopolis for the safety of lord Aut, Pius Aug, and of Julia Aug, the mother of our Lord, the Castra (and) Senate devoted to the sovereigns (caused) the capital of the columns of Antonius whilst in the air to be embossed with gold at its own expense." These columns (of which only the base remains) were six in number and about sixty feet in height with corinthian capitals. They formed the gateway to the temples.

From this we entered a large hexagonal court one hundred eighty feet in diameter, which was surrounded with recesses in the wall above and below, which originally supported two hundred fifty statues. In this court was also said to be the statue of Jupiter.

Joining the hexagonal court was the massive Court of the Altar which is four hundred by three hundred and seventy-five feet. It is called the Court of the Altar because of the colossal altar which stood near the center. It can be seen now since recent excavations and is said to be the largest altar ever built. Presumably there have been many thousands of sheep and cattle slain and offered upon this altar to the sun god Baal. This court is also surrounded with niches in the wall for statues, and red granite columns (brought from Egypt) formed colonnades on three sides of the court. One of these large columns was left unbroken by the Arabs and the polish is so good that one may still see their image reflected in it. These two courts formed the temple of Baal.

From the court of the altar we proceed to the great temple, or temple of Jupiter. Of this temple John Malaba of Antioch, who lived in the seventh century, wrote, "Aclins Antonius Pius built at Heliopolis of Phoenicia, in Lebanon, a great temple to Jupiter, which was one of the wonders of the world." This temple was peristyle in form, like the Greek and Roman temples, but was much larger than most of them. There were originally fifty-four columns, seventeen on either side and ten at each end, but only six remain standing. They are approximately seventy feet in diameter and the building which they enclosed was 290 feet long by 160 feet wide. All of these stones, including those of the foundation, were so perfectly joined together without mortar that even the blade of a pen knife cannot be forced between them.

Turning left from the columns of the temple of Jupiter we come to another large temple called the temple of Bacchus, which is off of the Acropolis and on a much lower level. It too is peristyle and

nineteen of its forty-six columns are still standing. The frieze and porticoes are richly carved in the most beautiful of designs while in the ceiling of the porticoes are large carved stars with a different design in each. The temple of Venus is some distance and time would fail in relating the other wonders in ruin, but these certainly declare the greatness of a pagan religion and disprove the claims of evolutionists.

The following day was Mohammed's birthday and a great celebration was staged in Baalbek. Shops were closed and the natives paraded to the spring where they tooted on their flutes, beat on their drums, and celebrated with all kinds of bodily contortions. Occasionally they would break out in song, first the sheik and then the followers, "Assona allah Mahomet, Assona allah Mahomet, monlet nabina azina, monlet nabina azina." At least this is the way it sounded to me, and this is the interpretation as I learned when I returned to the hotel: "We honor God and Mohammed, the birth of our prophet is our glory."

In the afternoon we strolled over the plains north of the city, examined the ruins of the old wall, saw a Syrian rabbit and finally the shepherds leading their sheep into the city for the night. All of them went in at one gate but as their shepherd turned at his place his sheep would divide out from all the rest. Not one was lost except one little black goat which raised quite a commotion. "And the sheep follow him: for they know his voice." John 10:4.

PHENIX CITY, ALA. DISTRICT CONVENTION

The district convention for the Phenix City district convened at Lanett, Ala., March 24-26 with Brother D. B. Smith, district pastor, in charge. From the opening song Friday night until the closing Sunday it was wonderful how the presence of God was felt. The welcome address was given by Brother M. S. Haynes, pastor of the local church, but there was so much love and unity prevalent that every one was entirely at home before Brother Haynes began to speak. Sister Marion from Columbus, Ga. delivered the message after which an altar call was given.

Saturday morning after uplifting songs and prayers Sister St. John from Tallassee, Ala. preached on "Eat and Get Fat." Surely every one felt like feasting more on the Word of God and being as a stall fed calf. After the sermon we were dismissed for lunch which was served on the grounds. Saturday afternoon Brother Luther Lumpkin brought a soul inspiring message. Saturday evening Brother Colon Dunn, State Supt. of the Y.P.E., was in charge of the Young People's service and offered words of advice and encouragement to the young people. The music and singing throughout the convention was wonderful, there being a number of instruments and a girls' quartet from Pratt City, Ala. Brother W. W. Harmon preached Saturday night

on "If You Continue in My Word then are You My Disciples." Every one who has heard Brother Harmon knows that they missed a treat when they failed to hear him.

Sunday morning dawned bright and clear. Surely you could feel the presence of our dear Savior as you looked over the earth and saw the many things God has created just to enhance the beauty of it and for our pleasure. Bless His wonderful name! Brother L. F. Clements from Columbus, Ga. lectured from the chart on Revelation Sunday morning. Sunday afternoon after special songs and prayers Brother B. D. Smith preached on "Unity." After this there was preaching by all the preachers, there being nineteen present. This was very interesting.

Sunday evening the Y. P. E. from Phenix City, also Lanett Y. P. E. each rendered a short program which was thoroughly enjoyed. Sunday night Brother Harmon preached on "The Church." After hearing that sermon surely each one appreciated the Church more than ever. At the closing the quartet sang, "I'll Meet You." The power fell until it seemed like a bit of heaven. There seemed to be no place to dismiss. It was wonderful. God was with us during the entire convention. Brother and Sister Haynes and the good people of Lanett entertained us royally. Words can't express just how much the convention was enjoyed. When we have made the run successfully and are gathered in heaven we will never have to part again. Then and then only will we know just how much benefit was derived from this convention.—Edith Baird, 2111 25th Ave., Shady Side, Hensley, Ala.

THE MIGHTY POWER OF GOD FELL

I thank God tonight for complete salvation that keeps me sweet in my soul day by day. I thank Him for His wonderful keeping power. We thank God for our pastor, Brother A. W. Mills. We believe he is a man of God and his whole heart is in the work at this place. We have the best unity in the church that has been for some time and we thank God for that.

In our Friday night prayer meeting Brother Mills gave us a wonderful message direct from the throne and the mighty power of God began to fall. I was made to think of the Scripture found in St. Luke 19:40, "If these should hold their peace, the stones would immediately cry out." We could not hold our peace without quenching the Spirit and we should not quench the Spirit so we just feasted on the good things from the Lord. Brother Mills gave an altar call and thirteen came to the altar crying out for God to save them. We are expecting God to save these lost boys and girls this year. Dear saints, when you read this breathe a prayer for lost souls at this place.—I remain sincerely your brother in the great Church of God, H. F. Clackler, clerk, Clanton, Ala., Rt. 6.



TESTIMONIES



CANNOT PRAISE HIM ENOUGH

ALTOONA, Pa.—Dear ones, I just cannot keep my testimony to myself any longer. I praise God for saving me, healing me and baptizing me with the precious Holy Ghost about six years ago. I fell and injured the small part of my back and I was so miserable I could not sleep on my back. Some doctors wanted to remove it and another said it would be worse than death to remove it but when Jesus saved me He healed me and I cannot praise Him enough.

I praise God for answering prayer. I praise God for saints who pray thru for us in Spirit and who agonize for us in prayer. Praise His name! I praise Him for the souls that are saved thru the Holy Spirit, because in these last days the world is getting more sinful and wicked and the time is short. May many souls be saved and baptized before Jesus comes is my prayer. I praise God for supplying my needs in this depression. May God bless you all.—A sister in His name, Anna M. Wester, 129, E. Willow Ave.

WHERE I FOUND REAL JOY

Dear Evangel readers, when a boy I was gloriously saved and lived in a converted experience for over forty-five years. Brother Huffman, our M. E. pastor, preached sanctification and a second work of grace. I had always wanted more of God so I began praying. In about sixteen hours of praying I was sanctified. As I was alone I knew I was sanctified but I took it for the baptism of the Holy Ghost. I lived a sanctified life for five years.

Then Brother R. L. Rexrode came to St. George and pitched a tent and began to preach the Church of God doctrine that when we had not the evidence of speaking in tongues we did not have the baptism of the Holy Ghost. I just got so hungry for the Baptism I began to pray. This was on Friday night. I went on until Saturday night and I got so burdened that I could not eat or sleep until sometime Sunday night the burden rolled away. I got the evidence, praise the Lord! Every day that I live the Lord speaks thru the blessed Holy Ghost.

I do praise God that I am in the great Church of God where I can shout, pray and talk in tongues and no one to stop me. I praise God that there are still a few of us counted worthy to suffer persecutions in St. George. Dear brothers and sisters, pray a special prayer for our little band that we may hold on to the unchangeable hand of God. Dear Evangel readers, pray for me.—Your brother in the dear Church of God, Frank Carrico, St. George, W. Va.

WAY OF LIFE MADE CLEAR

DEERING, Mo.—I praise God for victory over sin and the devil. Praise God! When God first saved me I began to trust

Him for my healing. I have been healed right out of the jaws of death. I have been saved four and one-half years and was sanctified shortly after I was saved. I received the sweet Holy Ghost Dec. 14, 1930. It was as real as heaven to me and holds good today. Praise God!

I was saved in a Gospel trumpet Church of God meeting. I was sanctified in that meeting and I got a wonderful blessing. Still the Spirit would tell me there was more for me. I prayed for God to send me the light and when He sent it I walked in it. Praise His holy name!

After I got the Baptism the Assembly of God folks set a church in order at Deering. I fasted and prayed three days for God to set me in the church where He would have me be and I was placed as secretary and treasurer of the church. I did my best until more light came my way.

Almost a year ago Brother Jim Foshe and his sweet little wife came from Kansas here and were helping in a meeting. I know he preached more Gospel light than any one I ever heard. They set a church of God in order and I am now a member of that church. I believe God answered my prayer.

We have just started a revival and want the Evangel readers to pray for God to touch the heart of the sinners and save souls for us at Deering and Vicksburg. I am looking for Jesus to come soon. Brother and Sister Foshe have done a great work here and are still on the job for the Lord. Brother Foshe is a wonderful preacher.

I know the Word said go on to perfection and that is the desire of my heart. Praise God! I want all the Evangel readers to pray for me. Though I have lots of persecutions to bear, Jesus said He would make the way and has so far. Pray that God will teach me just what He would have me to be and to do. I want to be a living instrument God can use to His glory. I want to be a soul winner for Jesus and ever do His will. Pray for the Church of God at Deering.—Your sister under the blood of Jesus, Mrs. Bertha Book, Deering, Mo.

PEOPLE SEEING NEED OF SALVATION

LEROY, Ill.—I am praising Jesus this morning for good salvation. Nearly three years ago I was wonderfully saved, sanctified and baptized with the Holy Ghost. I can't begin to tell all the wonderful things I have to praise Him for.

I want to say that the Sugar Grove church is still on the map. Satan has been on his job but Jesus said the gates of hell shall not prevail against the church. I feel we are marching around the wall the seventh time. Oh, how we prayed and held on to God in our most discouraging time. It seemed the Lord was so mindful of us He didn't let us fall. We truly believe it was Jesus that sent Broth-

er and Sister Green to us. Her loyalty and prayers have helped us so much. Our overseer, Brother Cross, came up and preached us a few sermons. We felt encouraged to press on. His messages were enjoyed so much. He saw that we were a flock without a shepherd and that there was some true salvation here. The work got on his heart. He told us to pray us out a minister. I truly believe it's for the salvation of souls that he's here. We are going to do all we can in our prayers and financially too for a man like that. He doesn't say a word about money or complain. God's people will see their needs supplied.

Our church has started a revival. People are seeing their need of salvation. Our young people have been coming for prayers in our Sunday night service. Everybody who reads this pray for this place. It is a young church and it has had a hard blow. God bless every one. Pray for me to be true and for my unsaved family.—A sister in Christ, Mrs. Joe Dickson.

ON THE FIRING LINE FOR GOD

I am glad that this morning finds me saved, sanctified and filled with the blessed Holy Ghost from heaven, praise His name. I believe our little church is one hundred per cent on everything. We have one of the best Sunday Schools in town. We have just a few members but praise the good Lord we are on the firing line for God.

Charleston has been one of the hardest places on holiness of any place I know of. But I believe we have got something established in Charleston that will stand until Jesus comes back to this old world to catch His bride away. I have been told that holiness has been preached in Charleston for forty years. There has never been one holiness church built here yet, but with the help of the good Lord we are going to start one tomorrow morning, April 4th, so dear saints, pray for us that we may be just what God wants us to be.—Your brother in Christ, J. M. Catterton, Supt. of Sunday School, Charleston, S. C.

REVIVAL CLOSED

E. NEW MARKET, Md.—We have just closed a two weeks' revival in which the Lord truly did bless. Brother I. J. James and wife of Norristown, Pa. were with us in our revival. We enjoyed his wonderful sermons from night to night. He preached under the inspiration of the power of God. One was saved and sanctified and two filled with the Holy Ghost. We feel that seed have been sown that will later bring forth abundant fruit. We hope that the Lord will send Brother and Sister James this way again. Please pray for the church at East New Market, Md. that it will stand true to God and His cause. Please pray for the unsaved at this place, they seem so hard-hearted, also pray for the seekers at the altar.—Your sister in Christ, Lula Sampson, clerk.



In Foreign Fields



GO YE INTO ALL THE WORLD

All Material for this Department should be sent to E. C. Clark, Mission Secretary.

Who will Heed the Lord's Command?

By MRS. W. E. BEARD,

Richmond, P.E.I., Can.

I AM going to write a few words concerning the work here on the island. I thank God for our little church. We have a nice Sunday School which had an average attendance of about thirty all winter. Girls and boys walk a mile thru the storms and snow to come. I know God is looking down on these dear people and will bless them. If ever a place was ripe, this one is.

Luke 10:2 seems to be truer now than ever before, or the scripture is really being fulfilled. "Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." If there ever was a time people needed to seek God, it is now, both saints and sinners, for if the saints fail to get down to prayer and get the leadings of the Spirit, the poor people in darkness will be closer to their doom. Some have already gone on to meet the living God unprepared because of our neglect. We need to get our pure minds stirred up and be up and about our Father's business and really pray the prayer of faith for God is no respecter of persons. The Holy Ghost will reveal things to come if we live close enough and humble at the foot of the cross.

People here are hungry for the truth. They send us word, "Come and hold us a revival," or some will say, "You can use my home for prayer meetings." We have to refuse them because we have so many appointments and just two to fill them. Two can't go everywhere. Brother G. M. Bloomingdale and Brother W. E. Beard have walked most all winter to meetings. One place they go is eleven miles each way, another is six miles. Sometimes it would be below zero, sometimes a snowstorm, but they were always there on time. Thank God! Of course they have no other way to go, only walk. I have felt so sorry for them at times but they would just laugh and say, "We are doing this for Jesus. We can't ever do enough for Him for what He has done for us." I truly believe if some workers would come this summer God would bless and we would see souls really born into the kingdom, for what is done must be done quickly. Church of God folks, wake up, for there are many folks who get up and testify they want to do more for Jesus, but Jesus said, "By their fruits ye shall know them." 2 Thess. 2:2. "Let no man deceive you by any means for that day shall not come except there come a falling away first." Jesus said in Revelation

22:12, "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be." So just ask yourself the question, What have I done for Jesus? What will my reward be?

We can see that this whole world is in a turmoil right now. Satan is getting uneasy for he knows he has only a short time. Matt. 24:5. "For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Jesus said that these are the beginning of sorrows. This being true, what will the real sorrows be? Jesus said, "Watch and pray." The only hope we can offer the people is the admonition of the Lord Jesus in Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." If you do not possess genuine salvation you must certainly enter the tribulation which will come to those who do not watch and pray.

We are not in darkness concerning this day, is why we too admonish, "Watch and pray." Behold the many signs in every land, Then give to God your heart and hand, Behold the hurricane, earthquake and flood, The distress of nation and the shedding of blood, The cankerworm, caterpillar and other destructive pests, Have in the last days become the world's quest, The poor are pressed by trusts and combines And from every quarter they cry out hard times.

Some people think times will be better and are saying, Peace, peace, but what does Jesus say in 1 Thess. 5:2, 3, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." The only way of escape is thru the blood of Jesus. Bless His name! He is the only one who can help us now. "Watch and pray!"

About a month ago I took sick. I was in bed three weeks and people said I would have to consult a physician, but we just held on to God's unchanging hand and He came to our rescue and healed me. Bless His dear name! Isa. 53:5, "But he was wounded for our transgressions,

He was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Praise God, I am so glad I can say He is my healer of both soul and body.

I want to say a few words of praise for our young people. We had a wonderful Easter program. The church was crowded and some stood on the outside who couldn't get in. People said it was the best they had ever seen. We have such a nice crowd of young boys and girls here. I hope to see a nice Y. P. E. some day. I want every one to pray for these good people, for God to supply our needs, and if any of you feel God dealing with you, you had better say, Yes, here am I, O Lord, send me; for we read in Matt. 10:38, "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." 1 Sam. 15:22, "Behold to obey is better than sacrifice, and to hearken than the fat of rams." Pray for us to do His precious will.

Y.P.E. ON FIRE FOR GOD

Praise the Lord. I am in love with Jesus and the Church of God! I thank the Lord for saving me, sanctifying me and baptizing me with the precious Holy Ghost according to Acts 2:4. He also added me to the dear Church of God. Praise the Lord! The little Church of God is a long way from where I live but nearly every Saturday Jesus fixes a way for me to go to church. The Lord certainly does bless us. Glory to God! We have a good time feasting on the good things of Jesus. This little band of saints with Brother J. R. Teague, the pastor, is praying for a tabernacle to worship in. We have a little garage now but we need a larger place so we can have fellowship meetings and such. Praise God, we know He is able to supply our every need because He said so. We have a wonderful little group of Sunday School teachers and pupils.

Our C. of G. Y. P. E. is a group of boys and girls who nearly all have the Holy Ghost. One of the girls is seeking now for the blessing. Pray for her. Saints everywhere, join in and help us pray. God can hear and answer our prayers, bless His name! Our Y. P. E. is on fire for God. We want to go into all the world and preach the Gospel to every creature. We need a way to go. Pray that God will supply a way for us. Pray that He will provide a way that we can go to the Assembly in October.

Dear saints, I am a member of the Church of God. I desire your prayers that God will open up a way for me to attend Bible School. I have been called to preach and I do feel the need of a B.T.S. course. Pray that my parents will get saved by the blood of the Lamb and have a willing heart to let me go for Jesus. Every one pray, pray, pray for me and our church. —Your humble brother in Christ Jesus, Stanley Prescott, Rt. 1, Box 259, Marion, Ark.

SUNDAY SCHOOL LESSON

JESUS AND HIS FRIENDS

Text: Mark 13:33-14:9

Memory Verse: Prov. 17:17a.

Time. The anointing was probably on Saturday night, April 1, A. D. 30.

Place: Jerusalem, Bethany.

Golden Text: Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Leading Thought: We should not be ashamed to show our love for Jesus before others.



JESUS WARNS TO WATCH AND PRAY

V. 33. "Take heed, watch and pray: for ye know not when the time is." Jesus already rejected of the Jews, sounds their national conflicts and troubles in Mark 13th chapter associated with Matthew 24th chapter, also Luke 21. His love would warn them, even after rejection; such is love (Gen. 2:17; Rev. 8:13) and here He further warns that His own may be able to escape the tribulation and be ready for His secret coming. Luke 21:36.

V. 34. "Son of man is as a man taking a far journey." His return to heaven here is in view of receiving the kingdom from the Father that the Jews had refused Him. See Matt. 25:14; Luke 19:12. Left His house, and gave authority to his servants." In His absence He shared His authority with a diversified ministry, leaving His "house" in their care. See Matt. 25:15; Luke 19:13; Eph. 4:11; 1 Cor. 12:28. "To every man his work." And He gave some apostles, some prophets, some evangelists, some pastors and some teachers. Here read Rom. 12:3-8; 1 Pet. 4:11. "Commanded the porter to watch." Porter, from the Greek word "gragoreo," to be awake, to watch. No particular person is here meant; all have a sacred trust committed unto them and all alike are commanded to watch. Those having position of responsibility are porters or watchmen over their respective labors. Among the porters we would certainly find the different ranks of the minis-

try, watching. See Acts 20:28-31; Eph. 4:12.

V. 35. "Watch therefore: for ye know not when the master of the house cometh." Though we are told that "ye brethren are not in darkness, that that day should overtake you as a thief," we are nevertheless told in 1 Thess. 5:2 that we "know perfectly that the day of the Lord so cometh as a thief in the night." We may know by the signs of the times that it is near, but "of that day and hour knoweth no man" (Mark 13:32). We are only told that it cometh after wars, famines, pestilences, nation against nation, etc., and that a "falling away" will first come. To have us ready God commanded us to watch. "At even, at midnight, or at the cockcrow, or in the morning." The foregoing scriptures teach us that the time of His coming is hidden from us. The event of His coming has been subjected unto hope, patience, and faith which are vitally necessary as qualities of watching among porters. According to the Jewish reckoning, there were only three watches; namely, the first watch, from sunset or 6:00 p. m. to 10:00 p. m.; the second watch, from 10:00 p. m. to 2:00 a. m.; the third watch, from 2:00 a. m. to sunrise or 6:00 a. m. After the establishment of the Roman power in Judea, these were divided into four watches or periods: 6:00 to 9:00 p. m., first period; 9:00 to 12:00 midnight, second period; midnight to 3:00 a. m., third period; 3:00 to 6:00 a. m., fourth period.

V. 36. "Coming suddenly." There can be no mistaking here, that His coming will be suddenly and with no further warning than the signs of the times themselves indicating that the end of the age is near.

V. 37. "All, Watch." All are alike placed as porters, if over nothing else than over his own life and house.

COUNCIL TO SLAY JESUS

Matt. 26:2-5; Luke 22:1-2; 14:2-9

V. 2. "Not on the feast day, lest there be an uproar of the people." They feared that during the passover feast which always brought a great multitude of people to Jerusalem, that there would be so many who had received bodily or spiritual benefits from Christ and who therefore worshiped Him as a prophet, they would rise up against them in defense of Jesus. The sudden betrayal of Jesus by Judas led them to carry out their plans of putting Him to death. They thus resolved to put Him to death immediately as is shown by the hasty manner of the trial. However, divine purpose was fulfilled that Christ should suffer at that particular time, to satisfy the Old Testament type, for the lamb slain at the passover was a type of the Paschal Lamb to be sacrificed at that particular time, as determined in the purpose of God that through the death of His cross salvation was to come upon the whole world.

JESUS ANOINTED BY MARY OF BETHANY

Matt. 26:6-13; John 12:1-8

V. 3. "A woman having an alabaster box of ointment of spikenard very precious." The box was "a glass," a vessel made of glass. "She broke the box, and

poured it on his head." This anointing seems to have taken place on Saturday before Palm Sunday (John 12:1). The anointing mentioned in St. Luke 7:37 was evidently on some other occasion. It is certain that this event happened in the house of Simon the "leper." It was perhaps a "supper" in grateful acknowledgment of Christ having healed his leprosy. He still retained the name leper to distinguish him who had been leprous. "Anointed his head." If there is to be harmony with Mark 14:3 and John 12:3, we are to understand that she first wiped His feet with her hair and then anointed His head and feet. "Spikenard very precious," made from the flowers of the choicest kind of plant which was called "Nardi spica," meaning "genuine ointment."

V. 4. "Some had indignation," but Matt. 26:8 shows that it was general among His disciples. However, John 12:4 shows that Judas Iscariot was the subtle objector. Such objection attests the genuineness of the ointment.

V. 5. "Sold for more than three hundred pence." The pennyworth is usually rendered by the Roman "danarius" equal unto 15 to 17c, or about \$50.00 in English money.

V. 6. Jesus commends her for the work. What act could have more fully exhibited pure love and devotion than to have washed His feet with her tears and wiped them with her hair which was called "her glory;" it pictures her in humble subjection unto Christ as husband-Lord in worship and adoration. See 1 Cor. 11:7.

V. 7. "For ye have the poor with you always, and whensoever ye will you may do them good: but me ye have not always." The opportunity to do good unto the poor would ever remain, but within the now few days such an opportunity to perform this unto Jesus would forever be debared.

V. 8. "She hath done what she could." Jesus does not accept the act as one for which he may accord praise and honor unto the woman having done so. "She is come aforehand to anoint my body to the burying." Jesus here refers to the manner of the Jews, who wrapped the bodies of their dead for burial in spices and ointments. The woman had no such idea; she was perhaps moved of the Spirit to perform this customary office unto her Lord, not knowing its purpose.

V. 9. "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Such humiliation and devotion of divine love as prompted Mary in such offices, is forever held in sacred remembrance, which He is careful to have proclaimed throughout the whole world. The answer and effects of our righteous devotion unto Him, are as lasting as the gospel of which it is a result.

PULPIT THOUGHTS

By J. M. Cockerell

There is no selfishness in real Christianity.

Pride may "act" humble, but humility "is" humble.—Sel.

A lying tongue is like a rheumatic pain—hard to find but hurts at every move.

SPECIALS FROM THE FIELD

BECKLEY, W. Va.—A new church was set in order here on Feb. 28 with fifty-eight members. We started another revival on March 15 and ran it three weeks, with Brother H. S. Smith, pastor, in charge. Thirteen were added to the church and forty-five baptized in water, making a total of seventy-one members. We have unity and love. We have a Sunday School that averages one hundred and thirty. Our pastor is loyal to his flock. Everybody pray that this church will prosper.—R. H. McKinney, clerk.

BELLTON, W. Va.—We are glad to report victory here. We have been able, by the help of the Lord, to finish our new church, and dedicate it to the Lord on April 23, setting the church in order with fifteen members and fourteen more to come as soon as they are able. On account of measles some couldn't get here. We surely had a wonderful day. Many have come from a distance to see the log church. As our work is finished here, we will leave for new fields. Pray for me as I am all alone now.—Edna Kipe.

FT. LAUDERDALE, Fla.—We the Church of God Sunday School at Ft. Lauderdale are taking this method of expressing our appreciation for the glorious Sunday School convention which convened at Lake Worth, April 23. We feel that it did more good in kindling new enthusiasm in our Sunday School than anything that has been done this year. We look forward to next year when we can have another convention like this one. There is nothing that we can think of that would take the place of or be quite so helpful to a Sunday School as a good convention. Keep up the good work.—Church of God Sunday School, John E. Connatser, pastor; James A. Hagan, deacon.

DAYTON, Ohio.—The Church of God, 2021 Home Ave., is a real Holy Ghost church, and the pastor, Brother J. W. Hughes, with most all the members, is on fire for God. Our Sunday School is good. We won the district and state banner. Our Y. P. E. is good too. The fire falls in most all the services. Most of the young people in the church are filled with the Holy Ghost and speak with other tongues. We have a right to praise God for our young people and His church here in Dayton. It seems like the Lord leads us from one victory to another and just pours His blessings down in our Y. P. E. meetings. The presence of the Lord is felt in every service. Don't forget to pray for the church here.—Preston Short.

PINEVIEW, Ga.—I am in Pineview, in the midst of a revival. The Lord is blessing and souls are seeing the need of salvation. From here the next meeting will be at Pitts, Ga. We ask you to pray that

God will give us a mighty outpouring of the Holy Spirit. The devil is mad and does not like to surrender to the Spirit of the Lord, but we are determined to overthrow his works. If any one in this district wants a revival, let me know. I have a man and his wife and another sister with me. We have our own car and will come anywhere in the state.—Humbly your servant and coworker, Mrs. Amelia Shumaker, in care of Dr. S. R. Mitchel.

IRONDALE, Ohio.—We are having wonderful meetings here. God has been working in a marvelous way. We had ten people baptized with water on Sunday afternoon, April 20, and God blessed in a mighty way. Pray for us that God will continue to bless and save precious souls for our Savior is coming soon and we must do our best. I am an evangelist, open for meeting anywhere.—G. W. Grubbs, 1637 Lyon ave., Turtle Creek, Pa.

BUHL, Ala.—There is a few at Buhl who still love the Lord and are striving against sin. We are thankful for our dear pastor and wife who are doing their best to encourage the saints. Our Sunday School has increased from about thirty to near one hundred. In every service there is something encouraging said or done that helps us to overcome and keep our eyes turned toward the glory world.—Your sister in Christ, Thelma Boothe, Rt. 1.

LOGAN, W. Va.—We have just closed a very successful revival which lasted six weeks. Brother H. N. Scoggins, our overseer, was with us the first week and did some wonderful preaching. The Lord met with us wonderfully. Brother T. C. Messer of Pittsburg followed and spent five weeks with us. The Lord blessed throughout the campaign and the altar was crowded with seekers every night. Brother Messer's preaching was in demonstration of the Spirit and of power and was surely effective. The church is revived and encouraged. It is impossible to determine accurately how many were blessed during this campaign, but as near as we were able to count them, there were forty-eight saved, twenty-three baptized with the Holy Ghost, forty-four baptized in water, and fifty-four united with the church. We truly thank God for His presence, power and wonderful blessings during this revival. We also thank Him for the splendid service of these two faithful servants of God who labored with us so earnestly, and the church joins me in inviting them back again.—F. W. Lemons, pastor.

NORFOLK, Va.—I praise God for His wonderful working power. Brother Eugene M. Bryant has closed a four weeks' revival here and it was just wonderful

how God did bless. He blessed every night and several were saved, some sanctified, and some filled with the Holy Ghost. Nine were added to the church. There are still hungry souls here. They came from far and near to hear the gospel. The Lord not only saved sinners, but encouraged the members. Pray for this church and for our cottage prayer meetings. The Lord takes charge sometimes before we can read a scripture or testify.—A sister in Christ, Mrs. E. R. West.

MARION, S. C.—Brother Horace Lewis began a revival here April 22. He preached until April 28 then Brother Robert Lovell came and both continued the meeting which closed May 7. When Brother Lewis started the meeting the congregation was small but soon the church was full. According to the report seven were saved. Seed were sown that we hope will bear fruit later.—Mrs. J. L. Benson, clerk.

BRUNSWICK, Ga.—The Lord has blessed our little church here, for which we praise Him. Our pastor, Brother Jas. S. Roberts started on Sunday and Sunday night two were saved and one sanctified. On Tuesday night Brother G. E. Poole came and took charge and at the close of the revival five were saved, four sanctified, three filled with the Holy Ghost, and two added to the church. The saints were revived and have a deeper determination to fight for Jesus until He comes. Messages were given out and interpreted. Five were baptized in water. We closed with the Lord's Supper and feet washing. We humbly ask the saints to pray for us, that the Lord will continue to bless and save many souls.—A brother in Christ, Jas. P. Carey, clerk, 2314 Union St.

LIVE OAK, Fla.—Dear readers, we are in another battle for truth and right. We are out in the country with nothing around us but a little brown tent. God is blessing and we are asking you to pray for us. The altar is full every night. There is no one to help them but our little band of five. We know no retreat and mean to fight on and on. We are working hard so don't forget to pray for us. Any one wishing to come and help us is welcome. If you don't know how to reach us, come to Live Oak and ask for Pine Grove camp ground or church. Follow the little pointers bearing the words TENT MEETING.—Your brethren and coworkers, Abbott and band, B. G. Pomroy, Live Oak, Fla., Rt. 2, in care of M. L. Kelso.

MORGANTOWN, Miss.—A revival is on in Morgantown, which has been running for three weeks. A number have been saved and twenty-three filled with the Holy Ghost. Thirty-five were in the altar last night and the end is not yet. The preacher didn't get to preach last night. The power fell and an altar call was made. People came rushing to the altar. Five were filled with the Holy Ghost in yesterday's services. Pray for the meeting.—Your brother in Christ, Wm. R. Fowler.

The Age of Danger

NINETEEN candles in his birthday cake, and tomorrow he may be on his way to jail. And father, home from the club, and mother, home from bridge, will not have a crum of comfort.

Nineteen, it seems, is the age of danger. Youths of that age "still lead the nation's crime procession, as revealed by statistics compiled from finger-print cards received in the United States Bureau of Investigation from January 1, 1933, to March 31, 1933," says a report issued by the Department of Justice.

And, "treading hard on the heels of those delinquents in the last year of their teens, are persons under twenty-one years of age, who account for one of each five whose arrest records were examined." Forty per cent. of the crime records examined pertain to persons less than twenty-five years of age.

Of the total number of persons arrested, the percentage under twenty-one is shown by the following table in instances where the proportion of youthful offenders was high:

Automobile theft	45.8
Burglary	38.8
Robbery	27.9
Rape	26.7
Larceny	26.4

"These figures indicate," says the report, "that auto theft is an offense which is particularly characteristic of youth. So also is the offense of burglary, altho' in a somewhat less pronounced degree."

This, it is pretty generally agreed, is an appalling record for Church, home, and society to contemplate. It is they who stand accused—not the boy who might have nineteen candles in his birthday cake. "The criminal at nineteen," says the Dallas Morning News, "is the conclusive evidence that his world failed him earlier than that."

Society must take its blame for the situation, agrees the Charlotte Observer. "The older generation can only look the statistics in the face with a blush and a pang of repentance. It must bear in large measure the odium of the record." And The Observer thinks:

"There was deep philosophy in the old Saxon law by which the community was indicted and not the individual offender when crime was committed.

"It was an expression of the practical truth that society must take credit not only for its developments, its reformations and its progress, but that it is to blame when the gears go into reverse, and wickedness and waywardness begin to surge among its people."

In a stern arraignment of society for miseducation of youth, the Washington Evening Star points out:

"If adults unhesitatingly take chances with the law, it is inevitable that adolescent boys and girls will be guided by their example.

"Adults can not pick and choose as to which laws they will obey and which ignore without young people doing like-

(Continued on page 16)

VALUABLE PREMIUMS

March 1st the price of the Evangel for a yearly subscription was set at \$1.50. The premium offer for previous periods expired on that date.

Here is a New Plan for Giving Premiums EVERY WORKER WILL RECEIVE A PREMIUM

One Hundred Subscriptions

Each worker whether state overseer, district overseer, pastor, evangelist or lay member that sends in one hundred subscriptions during the next six months, beginning March 1st, will get his or her choice of one set of Clarke's Commentary consisting of six volumes, priced at \$15.00, or one set of Matthew Henry's Commentary consisting of six volumes, priced at \$15.00 or a fifteen jewel Elgin or Waltham watch in a twenty-five year case.

Forty Subscriptions

To anyone sending in forty subscriptions during the next three months we will give one Young's Analytical Concordance priced at \$7.50 or its equivalent in other books that you may choose.

Twenty Subscriptions

Those sending in twenty subscriptions during the next three months we will give one Cruden's Concordance and one Smith's Dictionary of the Bible priced at \$2.00 each or the equivalent in other books.

Ten Subscriptions

Those sending in ten subscriptions during the next three months we will give one Cruden's Concordance or one Smith's Dictionary of the Bible.

Five Subscriptions

To those sending five subscriptions we will give Life Sketch and Sermons of F. J. Lee.

Those desiring to get either of these premiums tell us when you send subscriptions so we will know how to credit them.

REQUESTS

I cut my right middle finger off. Please pray that the Lord will heal it as it is a hinderance in playing music.—R. L. Rexrode.

I am glad I am on my way to Heaven, still have salvation. I am in bed with side pleurisy and stomach trouble. Please pray that the dear Lord will heal my body. Pray for my backslidden husband to give his heart to the Lord. I am looking for Jesus soon and want to be ready to meet Him.—Mrs. Elsie Wright, Deane View Rd., West Asheville, N. C.

Dear saints, please pray for mother, Mrs. Ida Little. She has suffered so much with her side. Also pray for me as my health is so bad. We believe God will heal us thru your prayers.—Your sister in Christ, Mrs. Jannie Moore, Alex, Okla.

When you pray remember us. We are having a revival at Pineview. Please pray for this place.—J. W. Murray, Jesup, Ga.

Please pray for my father. He had a stroke of paralysis. Pray for me and my family that we will stay where the Lord can get glory out of our lives. Pray for our Sunday School at Zion Ridge. —Yours for lost souls, Mrs. Oliver Edward, Rt. 6, Clanton, Ala.

I request prayer for my throat as there is a big lump growing on one side of it. I know God is able to heal. Also pray for my sister who has one on her neck. Pray that God will have His way. We both belong to the Church of God and have the Holy Ghost and stand on divine healing. We have started us a church building. Pray that God will help us finish it. Pray for us here at Pine Grove, that the church may grow and many souls be saved.—Your sister in Christ, Vernie Touchton, O'Brien, Fla.

I ask all to pray earnestly that the Lord will heal our little baby's body and our companion too.—Your brother and sister in Christ, C. P. and Edna Galloway, Catechee, S. C.

Please pray for the Lord to heal my body. For seventeen years I have trusted Him to heal my body but I am ready to go if He wants to take me. Pray for my little grandson who stays with me. We are happy but don't want to be afflicted if it is God's will to heal us. I get homesick to be in Church of God services and I need your prayers. I know I will feel the effects of your prayers when this goes out in the Evangel.—A Church of God sister, under the blood, and feel like a mother to you all, Angeline Faninn, Box 115, Naugatuck, W. Va.

Christ hath once suffered for sins, the just for the unjust that He might bring us to God.—1 Pet. 3:18.

DEATH NOTICES

PERKINS

Mrs. Lizzie (Stokes) Perkins was born Nov. 4, 1917 and died March 16, 1933, at the age of sixteen years, three months and sixteen days. Funeral conducted by Brother Avery Willis.—Mrs. Gladys King, Lepanto, Ark.

CHOLK

Audell Cholk, only daughter of Brother and Sister W. A. Cholk, died March 28, 1933. Age fourteen years. She was a sweet Christian girl.—A cousin, Mrs. R. M. Amason, Magee, Miss.

LITTLE

Mrs. Laura Little of Chandler, Okla. died at the home of her daughter, Mrs. Annie A. Wright of Maud, Okla., at the age of sixty-three years, six months; and twenty days. She was a member of the Church of God.—Her daughter, Mrs. Annie A. Wright.

HORNE

A. Horne died April 20, 1933. I am lonely but our parting won't be for long.—His wife, Nannie Horne, Soddy, Tenn.

OGLES

Marvin Ogles, husband of Mrs. Cordia Ogles, died April 29, 1933 at the age of forty-seven years, four months, and twenty-six days. He was a member of the Church of God. Funeral conducted by Brother Jess Green, interment in the Grove Level cemetery.—His daughter, Ruby Ogles, Dalton, Ga.

ANDERS

William Fay Anders, son of Brother and Sister J. J. Anders, was born Sept. 27, 1916 and died April 24, 1933, age seventeen years, six months and twenty-seven days. Funeral at Barnardsville, N. C. conducted by Brothers W. L. Edwards, M. H. Lamb, and Joe Banks. Interment in the family cemetery at Barnardsville.

ardsville.—Pearl Rogers.

JERNIGAN

Brother H. J. Jernigan of Ft. Myers, Fla. was born Oct. 15, 1883 and died Dec. 29, 1933. He had been a member of the Church of God at Ft. Myers, Fla. ever since it was organized, and remained so until death.

TAYLOR

Sister Annie Taylor of Ft. Myers, Fla., died April 6, 1933, being forty-five years old, and a faithful member of the church for eight years.

SIX WEEKS' MEETING CLOSED

OTTER CREEK, Fla.—We have just closed a little more than a six weeks' meeting. There were five reclaimed, three saved, and one sanctified. Brother J. R. Abbott came here and with the assistance of the brothers and sisters and good will people we have built a 60x40 ft. tabernacle. Pray that we may have a successful revival and the Lord will provide a way for us to get in possession of the lot the tabernacle is on as it is private property at present.

Pray that God will help and have His way with Brother Abbott and band for they are carrying God's eternal Word over the country to lost people. Pray for my wife, baby and me.—Your brother in Christ, A. B. Tindale.

16 SAVED, 14 SANCTIFIED, 10 FILLED WITH HOLY GHOST

McVEIGH, Ky.—I praise God for the good revival held here at McVeigh, Ky. by Brother Scott Dotson, an humble man of God, which lasted from March 22 to April 9. The Lord wonderfully saved sixteen, sanctified fourteen and filled ten with the Holy Ghost. Nine were baptized in water on Easter day by Brother H. L. Marcum and Brother Scott Dotson. I do believe it was the nicest baptismal service I ever was at. Everybody pray for us here at McVeigh that we will stay on fire for God. Bless His dear name!—A sister in Christ Jesus, Mrs. S. C. Hurley.

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INFORMATION—If you change your address, you should promptly notify us giving the old address and the new address.

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This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.

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Phone 21

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23 SAVED, 15 SANCTIFIED, 12 FILLED WITH HOLY GHOST

I thank the Lord for the revival that Brother Snyder conducted. The Lord saved, sanctified and gave me the Holy Ghost. There were twenty-three saved, fifteen sanctified, twelve filled with the Holy Ghost, and six added to the church. I thank the Lord for the Church of God in Wilmington, N. C. It is the largest holiness movement here. We have a large Y. P. E. Brother R. C. Pierce is our president. We love him.

Our Sunday School is too large for our building now and is still growing. We thank the Lord for our pastor, Brother G. C. Hamby. He surely is interested in our young people. He helps us and encourages us in every way he can. Both members and outsiders love him. I trust he will be with us again next year.

Since the Lord has given me old time religion I have learned to pick the guitar and play in the twelve piece string band. I am looking forward to the General Assembly in Cleveland so I can get acquainted with more of my brothers. I have three sisters who are members of the Church of God. Mother, father and sisters prayed for me until God saved me and now I am a member. Please pray for me to stand true as I am a young boy and the devil tries us young people.—Rudolph A. Jarrell, 711 Woorty St., Wilmington, N. C.

NOTICES

(Continued from page 2)

ter Odis Clance, Brothers John V. Hadson, George Henry. If not heard from, will have to drop their names from the roll as some of them have not reported in a long time.—Vance Perkins, pastor; Sister B. F. Willard, clerk, Baxley, Ga.

We would like to know the whereabouts and spiritual condition of the following: Lydia Stafford, Rosa Simmons, Wm. Kennedy, Maxine Burnside, Eva Burnside, Ethel Robinson, Walter Robinson, Dewie Robinson, Janie Paul, Iva Binson, Clifford Binson. If not heard from by next conference, their names will be dropped.—G. G. Patton, clerk, Garrison, W. Va.

We began a meeting here Mar. 12 with Bro. D. C. Rayhill in charge. There were 45 converted, 41 sanctified, 43 filled with Holy Ghost, 21 added to the church.—W. G. Rembert, 220 N. Main St., Winchester, Ky.

A revival began Sunday, May 7, at Clinton, S. C. with Brother E. M. White of Spartanburg in charge. Please pray that the Lord will bless in this meeting.—R. S. Barnes, pastor.

The Church of God at Morristown, Tenn. will have district meeting May 19-21 with Brother T. S. Payne in charge.—Ed Johnson, pastor, Rt. 3, Box 38, Jefferson City, Tenn.

The district convention of the Church of God of the Wytheville district will convene at Wytheville, Va. June 9 at 7:30 p. m. thru the 11th. You are welcome.—David J. Goude, district overseer, 360 Calhoun St., Wytheville, Va.

Will Brother J. W. Watson please inform me as to his present address? —R. C. Stafford, Davy, W. Va.

A memorial service will be held at the Church of God in Atlanta, Ga. June 11. The church is located on the corner of W. 6th and Royal Sts. The General Overseer, S. W. Latimer, will be the principal speaker. Special music will be rendered. Come and let us remember our dead who have died in the Lord.—A. Gann, pastor.

Any one wishing to attend the General Assembly and have no way to go, please get in touch with me as I am planning on going and will have comfortable accommodations for about ten or twelve. My starting point will be Elkins, W. Va. Money spent for this will never be missed. Write me if interested.—Clay H. Vance, St. George, W. Va.

Will the parties whose names are listed below kindly communicate with the Church of God at Logan, W. Va.? Unless we hear from you before our next conference, it will be necessary to drop your names from our roll: Othal Walden, Julia Walden, Ida Davis, Ethel Isaac, Allie Stollings.—H. A. Carter, clerk, Logan, W. Va.

To those who wish to write me: My address has been changed from 620 E. Whitner St. to 419 Jefferson Ave., Anderson, S. C.—Geo. W. Cooper.

We have a large building here but are planning on a tent meeting. I have the tent and want a good Church of God brother for this meeting. This is a new field for the Church of God. Some of you Arkansas, Tennessee, or Missouri brethren

come over and help us. If you feel led to come, I believe we can get a large crowd. Please pray for this place.—Jim Foshe, Box 115, Deering, Mo.

The district convention of the Church of God of Ravia district will convene in Ravia, Okla., May 19-21. There will be an all day service the 21st, with dinner on the ground. All ministers are expected to be here and the laity is invited.—Ministers of other districts are also invited.—W. T. Dodson, district overseer.

There will be an all day meeting May 30 at the Church of God at Irondale, O. Every one come. All are invited. Come and bring a full basket. Have a feast with the Lord.—Your sister in Christ, Mrs. Robert Puckett.

The Church of God at Thomasville, N. C. would like to hear from Brother Adam Graham concerning his spiritual condition. If not heard from soon, his name will be dropped from the roll.—Humbly, Edna Allred, clerk, Thomasville, N. C.

There will be an all day meeting and home coming at the Memphis Church of God on Jackson Ave., the first Sunday in June. There will be dinner on the ground. Come one and all and enjoy the blessings of the Lord with us.—John R. Teague, pastor, 1236 Miss. Ave., Memphis, Tenn.

Our district convention will convene at Bristol, Tenn., June 2-4. H. B. Helton, district pastor, in charge. We will be expecting a good time in the Lord again and we want to see a good number from each of the churches in the district, also from other places. Make your arrangements to come and help us enjoy this great feast from the Lord. We would be glad to see you all so remember the date and come. Welcome to one and all.—A. R. Hill, chairman of Entertainment Committee.

MICHIGAN STATE CONVENTION

Will convene at Grand Ledge, Mich., May 27-30.

EARL PAULK, State Overseer

KENTUCKY STATE CONVENTION

Will convene at Louisville, Ky., June 1-4. JNO. C. JERNIGAN,

State Overseer

MONTANA STATE CONVENTION

Will convene at Big Timber, Mont., June 17-25

Robt. R. Seyda, Overseer

ALABAMA STATE CAMP MEETING

Will convene at Alabama City, Ala., July 21-30.

W. W. HARMON, State Overseer.

28th ANNUAL ASSEMBLY of the CHURCH OF GOD

Will Convene Oct. 7-13, 1933, Cleveland, Tennessee

S. W. LATIMER, Moderator.

THE AGE OF DANGER

(Continued from page 13)

wise. The children of a nation can not be expected to practice a higher standard of morals than their parents. It is an axiom of sociology that many so-called 'bad' sons and daughters have had that kind of fathers and mothers.

"Complaints against youth, then, are in effect complaints against the homes from which they come. Good home conditions produce good citizens. If there is an occasional exception, the fault usually can be traced to the contagion of companions carelessly chosen, themselves the victims of imperfect training.

"Young criminals, certainly, deserve no apology, nor will they be accorded any.

"But before the entire youth of the country is indicted for anarchy it would be well for its critics to examine with scrupulous care the background against which the misdemeanors occur and from which, in some portion at least, the bulk of them derive. Crime does not happen by accident; it is not spontaneously generated. On the contrary, it has promoting causes which too frequently lie deep hidden in social character."

—Literary Digest.

A WORKER FOR OUR SAVIOR

I'm glad to report that I'm a worker for our Savior. The church is small at this place. I am young in the ministerial work. I have been in active service only two years, but I thank God for His many blessings to His children. He surely meets with us at this little place in a wonderful way. We are expecting great things from God as we have had a hard fight here. God has promised never to leave or forsake His own. Pray for us that God's will be done in our midst. We expect to work for the Evangel some out here in the country around us. Pray for the Saxton church, Fla.—I am as ever, R. F. Kirkland, pastor, Lawtey, Fla.

THE LORD BLESSED IN A MIGHTY WAY

SENECA, S. C.—I want to tell you about our home coming day at High Falls, April 9. We also had an Easter program which was fine. The Lord blessed in a mighty way. We had our state overseer, Brother H. L. Whittington, with us and he brought us a wonderful message on "Faith" which was enjoyed by all.

We were glad to have Brother Whittington with us as it was the first time he had been to our church. There were several different preachers from the Church of God. We were glad to have them all. We have a wonderful pastor, Brother J. B. Eades. We thank God for him. Pray for us here and for me especially as I need prayer and pray that I will stay humble and true to Jesus until He comes or calls.—Lois M. Pressley, clerk.

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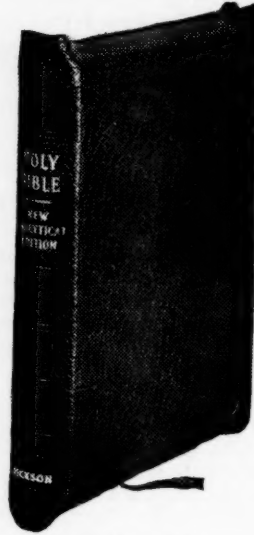
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